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The TAHRIK-i-JADID

Ramazan 1391 H S. ❁ Nubuwwat 1350 A.H. ❁ November 1971 C.E.

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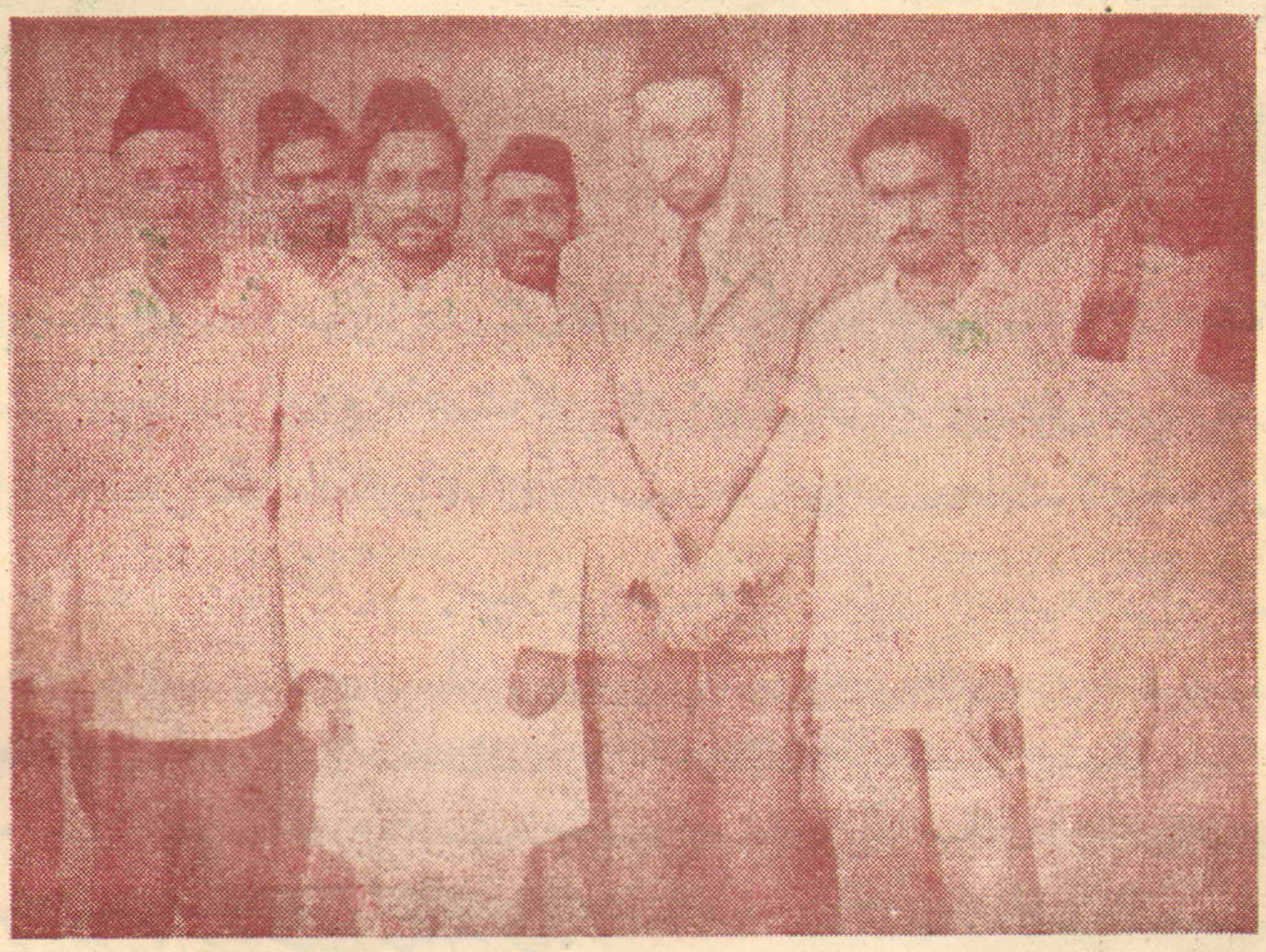
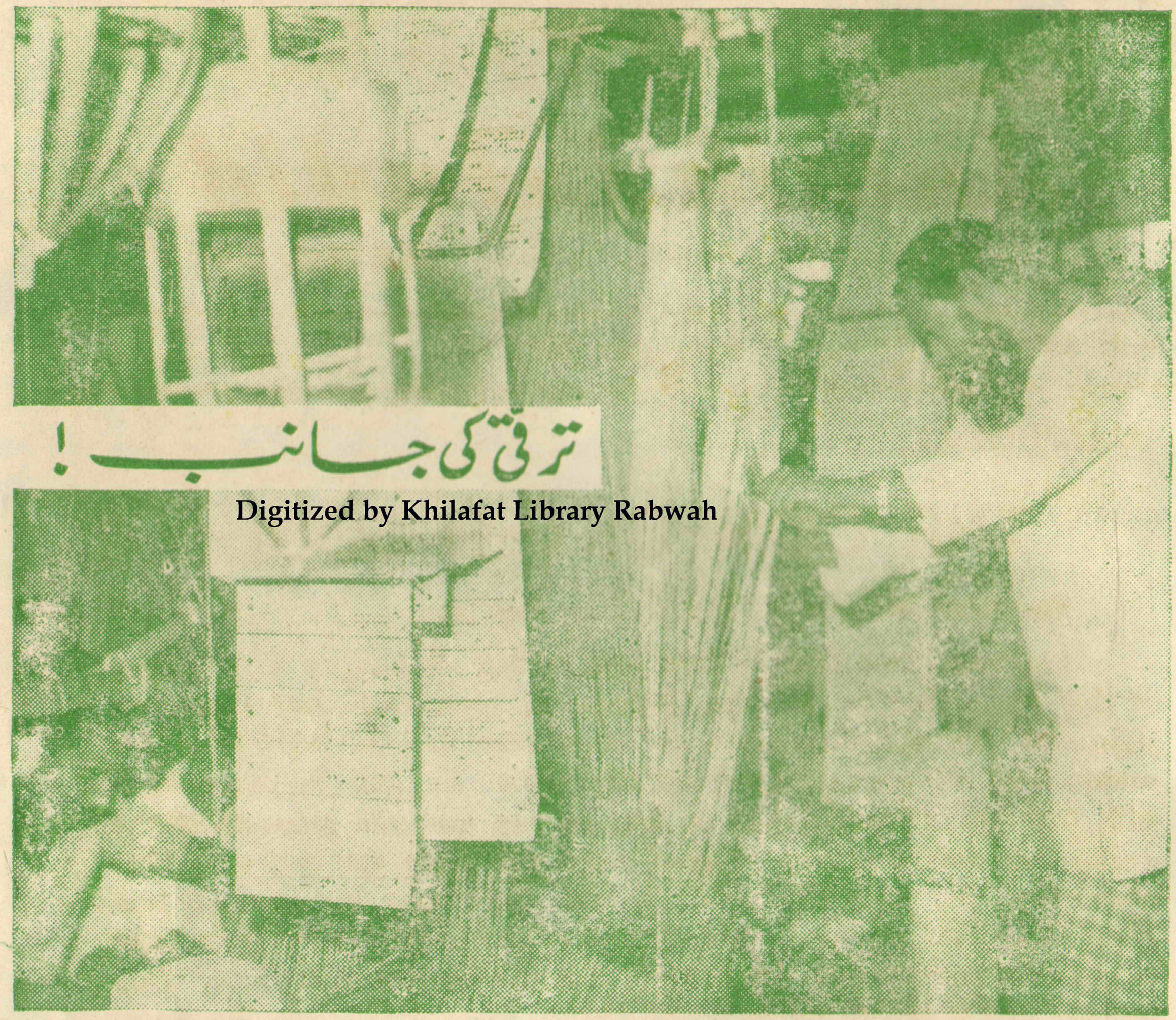
Editor : Naseem Saifi

Mr. Abdul Aziz Farahagen who visited Pakistan (for a short course of studies) some time ago, is seen with some members of the staff of Tahrik-i-Jadid Anjuman Ahmadiyya, at Rabwah.



مسٹر عبدالعزیز صاحب فاراھاگن جو کچھ عرصہ ھوا مزید تعلیم کے لئے پاکستان تشریف لائے تھے۔ تحریک جدید کے دفاتر میں تحریک جدید کے بعض کارکنوں کے ساتھ۔ آپ ھالینڈ کے رھنے والے ھیں اور اب واپس ھالینڈ جا چکے ھیں



ترقی کی جانب !

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شہر سے دُور، چھوٹے چھوٹے سائبانوں میں کھڈیوں کی کھٹا کھٹ ــــ روئی سے سُوت اور
پھر سُوت سے کپڑا ! گھریلو صنعت کا ہر کام چھوٹا سہی مگر ہزاروں کا روزگار ہے۔
یو بی ایل گھریلو صنعتوں کے لئے بینکاری کی جدید ترین خدمات پیش کرتا ہے۔

ملک بھر میں ۶۰۰ سے زائد شاخیں ــ بیرونی شاخیں لندن، ایسٹ لندن، برمنگھم،
شیفیلڈ، بریڈفورڈ، مانچسٹر، بحرین (باب البحرین روڈ) بحرین (منامہ)، العین، ابوظہبی، دوبئی، شارجہ، ڈیرہ، دوبئی،
اجمان، ام القوین، راس الخیمہ اور دمام۔ پاکستان میں ذیلی ادارہ یونین بینک لمیٹڈ۔
یونائیٹڈ بینک۔ اے جی۔ زیورچ اور یونائیٹڈ بینک لبنان اینڈ پاکستان ایس۔ اے۔

یو بی ایل کے لئے سبھی کرم فرما اہم ہیں۔

یو بی ایل

راہِ ترقی میں پیش پیش

ایک بین الاقوامی بینک

UBL.T/ UD.R.A LINTAS

بسم الله الرحمن الرحيم

MONTHLY

Tahrik-i-Jadid

RABWAH

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MALFOOZAT

THE COMFORTED SOUL

The Promised Messiah, (peace be on him) says:-

The man whose heart is dead tries to find all pleasure in the things of this world. But as for the Believer he loves God more than every thing else. He who does not know what faith is—and what God is—cannot think of any thing beyond this world. So long as this world is with this type of people (i. e. so long as they have the pleasures of this world) they are happy and of good cheer with every one and with their wives, too. But when the world is lost, then they are annoyed with every one. They are as if their face is swollen and they are in a mood to quarrel with every one. They are full of complaints even against God. How then can God be pleased with them; He also gets annoyed with them. The words:

يا ايتها النفس المطمئنة ارجعى الى ربك راضية مرضية

contain a great and a good news for the Believer viz O, the soul who is comforted by God, come back to your Lord with great joy. A disbeliever cannot share this happiness. راضية (Raziyatan) means that he has no personal desires of his own, for if he leaves this world against his wishes, he cannot be said to be going (to the next world) with pleasure. In fact it is God and God alone who constitutes the total sum of his wishes.

(Malfoozat vol. VI page 64)

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FROM HAZRAT'S TALKS

Addressing the Ansarullah at their 16th Annual *Ijtema* Hazrat Khalifatul Masih III said that in view of the large number of the people who were now attending the gathering, they wouid have to change the site of the Ijtema as from next year. The present place, he said, was now too small for them. Then he compared some aspects of the Khuddamul Ahmadiyya and the Ansarullah especially in respect of the number of delegates and the *Majulis* that were represented ; also the Budget of the two organisations, and exhorted the Ansarullah to increase their income as well as the expenditure.

As for the momentum of the progress of the jamaat, Huzur said that with the grace of God it was surprisingly great. Only three to four years ago, he said, the jamaat had, out of love and respect for Hazrat Muslih Mauood, may God be pleased with him, donated three million three hundred thousand rupees for Fazl-i-Omar Foundation—and it was in addition to all other so widely varied responsibilities that the jamaat is shouldering—with so cheering an attitude. When the Nusrat Jahan Reserve Fund was inaugurated the Jamaat came forward with no less than four million eight hundred thousand rupees.

But, he said, when the money comes, the business minded people begin to think of trading with it. I was advised by some to do the same, but I knew that to trade with God is much more profitable than investing the money in some companies.

Hazrat Khalifatul Masih cited the example of a Health Centre where an investment of £1500 had brought a profit of £6000. But of course, he said, this is only the financial aspect. The real thing that we have in view, is service. The service that we are now giving there, (in West Africa) is bringing the people nearer to God. So much so that even the Christians are offering us land for the schools andhospitals.

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Dilating on the grace of God, Huzur remarked that it was not more than a year and a half that he had promised to spend one hundred thousand pounds in West Africa in the next five years—to build schools and hospitals. The accomplishment of it seemed to be impossible at that time. But I knew and I was confident that since God had said that that much amount must be spent, He would insha Allah provide this money—and even much more. I had promised eighteen Doctors for the six countries and this promise was to be fulfilled in five years. But within less than a year and a half, fourteen Doctors have reached there and four more will be there soon. The demand is now for nineteen more. I am sure that God will provide these Doctors also. In addition to the Health Centres, Hazrat Khalifatul Masin III said that he had also promised sixteen Higher Secondary Schools and this promise had also to be fulfilled in five years. But he said, within a year and a half we have established two schools in Nigeria, one in the Gambia and four in Ghana. Nigeria will have two more schools in the next year.

Depicting the progress of the Nusrat Jahan Scheme, Hazrat Khalifatul Masih III said that it was of vital importance that every one of us got himself prepared for this momentum that is gaining speed day by day. "All of us should prepare ourselves for the required sacrifices—and we must remember that it is not enough that

we make sacrifices, for sacrifices become meaningful only when they are accepted by God. We should therefore make sacrifices and pray to God that He may accept them and shower more blessings on our sacrifices. May we witness the day of our final victory—Amen."

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This was his opening speech at the Ijtema of Ansarullah.

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On tne last day of the Ijtema of Ansarullah Hazrat Khalifatul Masih addressed the Gathering for more than an hour. To begin with, he said, that it was a great occasion for thankfulness to God for being enabled to gather here in the critical situation through which the country is passing. "The Ansar have gathered here to listen to good things and to make up their mind to act steadfastly," he said.

Commenting on some verses of the Holy Quran, Hazrat Khalifatul Masih remarked that the source of the Holy Quran is a pure fountain and it is such a beautiful and perfectly purifying shariat (religious law) that without following it no intelligent person can lead a beautiful and successful life.

He was commenting upon the following verses :

فی صحف مکرمة - مرفوعة مطهرة - بایدی

سفرة - کرام برزة -

God says in these verses that if you wish to be honoured what you have to do is to engage yourself in reading and teaching the Holy Quran ; he who ignores the Holy Quran and does not serve it cannot be considered as honourable in the eyes of God.

He told the Ansar that service to the Holy Quran should be considered as their first and foremost duty. "You have been reminded of it again and again" he said, "but today, I should like to remind you once again. When you go back to your homes you should be constantly praying to God and keep yourself busy in reading and teaching of the Holy Quran. You should learn and teach the translation of the Holy Quran and act upon its commandments. The fact is that all the troubles and disorders in the world are there because the teachings of the Holy Quran have been ignored. The solution to the human problems can be found no where but in the Holy Quran. If therefore we love humanity we must take the Holy Quran to every one every where in the world."

He further said that "our efforts must be fortified by our prayers, otherwise they would not produce the results that would bring happiness and joy to our souls."

Closing his Address, Hazrat Khalifatul Masih III prayed to God that He may protect all the Ansar whether they are on journey or at home, and may He grant blessings to their bodies and their lives, and their wealth. He my bless their children for them.

He said, "I am sending you back to your homes to defend and serve Pakistan. I pray to God that when you come back to this place for the next Ijtema you may come as victorious people ; I should really like to embrace you in that position."

A silent prayer brought the Ijtema to a close.

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Message

Sahibzada Mirza Mubarak Ahmad, President of the Majlis Ansarullah (Central), had to go out of Rabwah for dental treatment, a day before the Ijtema began. In view of the impending Ijtema he left Rabwah with a heavy heart ; he could not avoid doing so because of the urgency that the dental treatment demanded

on that day. Before leaving, he left a messsage for those assembled at the Ijtema and desired that it should be read out to the gathering. In this message he told the Ansar that it was due to the urgency that the treatment demanded that he was going out of Rabwah and because of his absence from the Ijtema he was leaving a brief message for them. He said, "There are a number of occasions during the year on which we have an opportunity to sit together; the Ijtema is one of those occasions. On this occasion we renew our friendships and add to our sense of brotherhood. We remind ourselves of the grace and bounty of God and listen to what God and His Messenger, may peace and blessings of God be upon him, say.

The pleasure that I derive from my meetings with you is best known to God alone. This time I have been deprived of meeting you and welcoming you and I am greatly pained by this situation. This is my wish—and I also request you—that you derive the fullest benefit from the Ijtema. This is an occasion for consolation of the soul. You should spend all your time in praising and glorifying God and also in offering prayers for the Holy Prophet, peace and blessings of God be upon him. And you must know that this is the only way to get the satisfaction of the mind. God Himself says:

الا بذكر الله تطمئن القلوب

Therefore every one who is seeking after the satisfaction of the mind and the consolation of the soul, must try this recipe. May God always be your Protector and Helper. May you have abundant blessings for your religious and worldly affairs. May you spend your time here under the blessings of God and may you return home with abundant blessings. You will have many chances for praying to God; please do not forget me in your prayers. May God grant you the best of rewards.

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In his opening address to the Khuddamul Ahmadiyya at their 29th Annual Ijtema (held on 7—9th of Akha, October) Hazrat Khalifatul Masih III commented on the following verses of the Holy Quran:

يا ايها المدثر ، قم فانذر ، و ربك فكبر ،
و ثيابك فطهر ، و الرجز فاهجر ، ولا
تمنن تستكثر ، ولربك فاصبر .

He said, "In these verses God has given seven commands to the Holy Prophet, peace and blessings of God be upon him, and these seven commands are in fact the seven good qualities that the true Believers are expected to have and it is through these qualities that the Believers rise to the position of being Mohsin (those who are in a position to do good to others) from being the oppressed class. In this changed position they are enabled to discharge their duties in respect of the preaching of Islam and upbringing of the new converts as well as the youth, in the best possible manner. The qualities mentioned above are:

1. They clothe themselves with tne garments of Taqwa (fear of God) and are always in readiness to perform their duties.
2. They carry the message of God every where and thus save the world from devastation.
3. They glorify Allah and in Him only they trust.
4. They purify the people inwardly and outwardly and they bring them up nicely
5. They safeguard against associating others with God (i. e. they protect themselves against going away from God) and they help the other people also to do the same.

6. They do good to every body.
7. They are really and truly patient and they display valour.

Hazrat Khalifatul Masih III dilated on these seven qualities and exhorted the Khuddam to inculcate these qualities in themselves. He assured them that it had been decided on the heavens that Islam should once again regain the glory that belonged to it in the past. He could see, he said, the rays of that glory on the horizon. He also drew their attention towards the responsibilities that the present situation placed on their shoulders. He closed his address with prayers that God bless the efforts of all of us.

In his closing Address to the Khuddam, Hazrat Khalifatul Masih III made reference to a statement of General Agha Mohammad Yahya Khan, the President of Pakistan and said that he would like to draw the attention of the members of the Jamat in particular that their motherland was calling them for service and sacrifices. He asked them to answer the call and offer to make every sacrifice that was required of them in order to keep the country united and to strengthen her. You must be mentally prepared for it and your actions must be in compliance with your mental attitude. He said, "I pray that every Pakistani gets himself prepared to make sacrifices, but I hope that as for the Ahmadis they will take it as a *must* for them. In no case will they find themselves unwilling for this service. They should rather go ahead of others." Hazrat Khalifatul Masih III furtner said, "Our heads should bow down before God for gratefulness to Him that we have been placed in a position of service. Those who rise high through their personal influence or with the aid of their wealth always tend to become greedy; they do not take others as their brethren and they do not have any feelings for them. They do not give the rights of those to whom the rights belong and thus they do not carry out their duties properly. They are therefore turned away from the presence of God and they also fall down from the eyes of the people. As for those whom God grants greatness and lifts them up, they also must spend their time in the fear of God. The Holy Prophet, peace and blessings of God be upon him, has impressed upon the minds of the Muslims that they should not be drawn towards the worldly things. But a servant—in the real and true sense of the word—has nothing to fear from, because his head is always bowed down before God, and this head rises up only when God wishes it to rise. Hazrat Khalifatul Masih III further remarked that the service, brotherhood and love taught by God are universal and they are not peculiar to any one people or to any one period of time. The members of Jamaat should therefore serve the whole humanity without any distinction or discrimination.

Before closing his address he expressed his pleasure that as compared with the last year, a larger number of Majalis nad participated in the Ijtema through their delegates.

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Friday Sermons

Hazrat Khalifatul Masih III has not been keeping good health since he had a fall from the horse. Since then he was not able to come to the Mosque for prayers and the community was therefore deprived of his sermons. But on the 15th of Ikha/October, with the grace of God, he was feeling well enough to come over to the mosque to deliver the sermon. Everybody was overjoyed.

In his sermon, he first explained the various aspects of the sickness that had prevented him from attending the mosque and then referred to the speech of the General Agha Mohammad Yahya Khan which was radioed and telecast from all the Radio/Television Studios recently, and exhorted the members of the Jamaat to pay heed to what the President had said. He further remarked that what ever the President had said was based on the teachings of Islam and therefore must be adhered to with great care.

The enemy, he said, wanted to annihilate the Muslims and therefore it was the duty of all of us to be prepared to make all the required sacrifices. He also advised every-one to be fervently praying for the unity and strength of the country.

On Friday the 22nd of Ikha/October Hazrat Khalifatul Masih drew the attention of the Jammat to the fact that only those who follow the commandments of God sincerely and truly, are the people whose prayers are heard by God and who in the real sense of the word are near to Him. He was commenting upon the verse :

واذا سالک عبادی عنی فانی قریب اجیب

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دعوة الداع اذ دعان

He said ; there are three types of people :

1. Those who think that what God has told them to do is not enough and therefore they have prescribed so many other things as acts of worship and are under the delusion that they can win the pleasure of God by force.

2. Those who think that whatever has been said was meant for the days gone by. The times have changed and therefore changes should be effected in the acts of worship to make them suit the present day needs.

3. Those who are fully conscious of the fact that whatever God has said must be adhered to.

The fact is that only those people can get the blessings of God who adher to the letter and the spirit of the law (Shariat). We should try to understand the spirit of Ramazan and acquire God's blessings.

In the end he prayed that every body may receive the grace of God and the month of Ramazan may become a source of blessings.

RABWAH DIARY

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Opening Ceremony

Hazrat Khalifatul Masih III declared the newly elected building of the Khilafat Library open on the 3rd of Ikha (October) in the midst of a large gathering of elites of Rabwah as well as those who had been invited from other Jamaats. The building has cost 350 thousand rupees which the Fazl-i Omar Foundation donated for the purpose.

The Library can house 50,000 books and there is an adjacent field of land on which another block can be put up for another 50,000 books. The foundation of the building is strong enough to build another storey thus giving enough space for one hundred thousand books. The building has three parts :

1. Entrance Hall
2. The administration block
3. The main Hall.

The Entrance Hall has a rose orchard in front of it giving it a most pleasing view. In the middle of it is a fountain. On the western side of the Main Hall there are eight cubicles for the research scholars. The Administration Block has eleven rooms. One of these rooms is specially meant for the Micro film and Micro cards. The clock that hangs on the wall needs winding only once a year The furniture is of the most modern type.

The buiding has been handed over to the Sadr Anjuman Ahmadiyya who will be responsible for the running of the Library and its maintenance.

OFF TO U.K.

Sahibzada Mirza Anas Ahmad, the eldest son of Hazrat Khalifatul Masih III, left for United Kingdom (after spending some holidays in Pakistan) on the 29th of September 1971. On the 28th of September, Hazrat offered collective prayers for his safe journey, in the premises of the office of the Private Secretary. The prayer was joined in by the members of the family of the Promised Messiah, peace be on him, and some other people from various quarters of RABWAH.

Before the prayer Hazrat Khalifatul Masih said, "Mirza Anas Ahmad is going to Oxford for further studies. You have been given the trouble of coming over here so that all of us can join in prayers for him that God may keep him under His own protection and He may grant him success in the aim that an Ahmadi student should have in pursuing his studies. (O God let it be so).

"We do not go abroad for further studies because there are some truths there which we cannot get from Islam - and that we can get them only from elsewhere. Rather we go abroad for education to enable ourselves to refute the wrong ideas which the people there accept as the truth. We acquire education abroad so that we can remove the dirt and the untruth from their heads and protect them against these things.

"That in fact is the aim of an Ahmadi student - or an Ahmadi seeker after truth - and the fact is that every Ahmadi is a student till the last breath of his. It is so because the manifestations of God are limitless and if one wishes to do so, one can add to one's knowledge every moment—and in fact he should do so.

Let us therefore pray."

Notes & Comments

Majls-i-Irshad

The Meeting of the Majlis-i-Irshad was held at the Masjid Mubarak on the 20th of Ikha/October after the Maghrib prayer. Hazrat Khalifatul Masih being indisposed could not grace the meeting with his presence. Maulana Abul Ata presided.

Mr. B.A. Rafiq, ex-Imam of the London Mosque, read his thesis on "the achievements of Hazrat Sayed Ahmad of Breli" and Maulvi Rafiq Ahmad Javed, a student of the Jamia Ahmadiyya, on "the life after death."

The meetiug was opened with the recitation of the Holy Quran by Ch. Habibullah Ahmadi who was followed by Ch. Shabbir Ahmad, Vakilul Mal, with the melodious reading of a poem by the Promised Messiah, peace be on him.

In his closing remarks, Maulana Abul Ata admired the speeches and remarked that the Majlis-i-Irshad afforded a very good opportunity for making research and writing very authentic articles.

The meeting was closed with a silent prayer.

Israelities has Wochenbalt, a weekly published from Switzerland says in its issue for 7th May 1971 that according to the report of a tourist who has recently visited Afghanistan, there are 22 Jewish families in Kabul and 26 in Harat. They are the remnants of the Jews who long ago lived in this State. Qandhar, Ghazni and Balakh have no Jews. The tourist-as a result of this tour confirms that despite the fact that the people of Afghanistan have sympathies for the Arabs in their dispute with Israel, and inspite of the fact that only a little while before the death penalty was awarded for the *Murtad* (those who turn away from Islam) the Jews (of Afghanistan) are treated nicely. The reason seems to be that the people of Afghanistan take themselves to be children of the lost ten tribes of the Jews.

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Tahrik-i-Jadid : That goes to prove the theory of the Promised Messiah, peace be on him, that Jesus came to Kashmir through Afghanistan to preach his message to the lost ten tribes of the Jews ; he had told his people in Jerusalem that he had other sheep also to whom he must go. To his disciples he had given clear instructions that they must not go to anyone but to the lost sheep of the house of Israel.

Controversy in Christendom

One book destined to cause a lively controversy this year is "The Jesus of the Early Christians" (Pemberton), by 44 year-old Professor George Wells, of London University.

The professor who was once a strict Anglican — "till I started to question the historical evidence for my beliefs, which very few believers do" — takes a swipe at the whole foundation of the Christian religion.

Whereas most non-believers would concede that there was a historical figure called Christ, not divine but at least a noble man, Professor Wells doubts whether Christ even existed at all.

"Folly beneath discussion," declares one German professor of the Wells thesis. Conversely, others, such as Professor Hugh Trevor Roper of Oxford, think Wells has a very strong argument indeed.

For one thing there are virtually no contemporary pagan or Jewish accounts of Christ, let alone of His Crucifixion by Pilate around the year AD 30. We depend for our real knowledge of Christ upon the gospels and these were written, it is now commonly agreed by Biblical scholars, at least after AD 70 and possibly not before AD 100.

The first mention of Christ by a Christian writer was by Paul, around the year AD 60. Curiously Paul gives no time and place for Jesus's life, nor does he mention the miracles or the virgim birth.

Paul does not mention these things, argues Wells, for the simple reason tha he did not know of them. To Paul, Christ was a vague figure who lived sometime in the remote past.

"The idea of a God who died that we might live was common among the pagans of Paul's day, as was the idea of resurrection. Osiris and Adonis were so worshipped. Paul combined this strand of thought with the old Hebrew idea of a Messiah who would suffer and then save—the name Jesus means, in Hebrew, 'salvation'."

But to Paul, so the argument goes, Jesus was never a concrete figure. It was not until the gospels that the abstract saviour came to be converted into a flesh and blood figure.

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How did that happen? Because the early groups of Christians who wrote the gospels (Matthew, Mark, Luke, and John were names added to the gospels only at a much later date) were propagandists.

Being propagandists, claims Wells, the writers of the gospels were not always too scrupulous about historical fact.

Professor Wells took 10 years to write his book, and he packs a weightier punch than John Allegro's "The Sacred Mushroom," whose argument that Jesus was some kind of pagan fertility symbol provoked an angry rebuttal by Biblical Scholars.

To my simple lay mind, Professor Wells leaves un-answered the question of how this supposed mythological figure has succeeded in a quite extraordinary way in dominating the thought of the Western World for the last 2000 years.

But his work provides many problems for Christian believers. He has, however, yet to convince his wife Elizabeth, who helped with the manuscript. "She keeps an open mind, but she still believes there was a Christ who was crucified by Pilate."

MISSION ACTIVITIES

Maulana Mohammad Aslam Qureshi, Missionary-in-charge, Ahmadiyya Jamaat Mauritus reports that their Anuual gathering was, with the grace of God, a huge success. It was attended by more than a thousand people including some of the high officials of the Police Department. A resolution protesting against the atrocities being perpetrated against the Muslims of Philipine was moved and passed unanimously by all those assembled at the Gathering.

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The Message from Hazrat Khalifatul Masih III which laid great stress on the reading of the Holy Quran with full understanding was read out on two occasions and Maulana Qureshi emphasised the necessity of the complete adherence to what Hazrat said in his Message.

Chaudhri Mushtaq Ahmad Bajwa, Missionary - in - charge, Ahmadiyya Jamaat in Switerzland, reports that a preaching week was observed and the Yugoslavs were particularly met to deliver the message of Islam to them. Maulana Kamal Yusuf, Missionary-in-charge, Sweden and Mr. Shuaib came over to give a helping hand.

These efforts were greatly blessed by God and forty Yugoslavs joined the community. Mr. Bajwa has asked the members of the Jamaat to pray for the steadfastness of these new entrants into the community.

Maulana Maqbool Ahmad Qureshi M.A. writes to say that the 24th Annual Jalsa of the Ahmadiyya Jamaats in the United States of America was held in Wash. D.C. on the 3 - 5th of September 1971. Hundreds of people attended. Most of the people who arrived from various parts of the country were lodged in the Down Town Ambassador Hotel.

The first session of the Jalsa was presided over by Dr. Bashir-ud-Din Usama. The social problems and their solution was the general topic and a number of speakers expressed their views on this subject.

The next day (Saturday the 4th of September) messages from Hazrat Khalifatul Masih and Vakilut Tabshir were read out (published elsewhere in this issue) and Ch. A. R. Khan, the Amir and Missionary-in-charge delivered the opening address and exhorted the audience-and through them, all the members of the Jamaat in the States - to comply with what their spiritual leader had demanded from them and to devote their energies to the services of Islam for that was the only solution of the world problems.

Others who spoke in different sessions were Mr. Rashid Ahmad, Dr. Khalil Ahmad Nasir, Malik Abdul Mannan, Mr. Mohammad Sadiq, Maulana Maqbool Ahmad Qureshi, Mr. Abdur Rahim Zafar, Maulana Shukr Ilahi Husain.

One of the sessions was presided over by Dr. Barakat Ahmad, D Litt.

In his closing remarks, Ch. A. R. Khan advised them to get prepared for the sacrifices that were required of them in the cause of Allah and His noble religion.

Recent y the Ahmadiyya Jamaats in Fiji Islands organised a Jalsa for Siratun Nabi. The report received from there is reproduced below :

About 400 people attended. The Jalsa commenced within a few minutes of the time stated on the invitation cards.

In his opening speech the Amir, Alhaj Maulana Mohammad Siddique Sahib thanked all those who attended and stressed the point that all had attended for no worldly reason but for Almighty Allah alone.

Hindus and Sikhs also attended including two prominent members of the Parliament, namely Hon. Mr. K.C. Ramrakha (Member of the House of Representatives) and Hon. Mrs. Jai Narayan (Member of the House of Representatives). Speeches were given on Islam by followers of other religions. Hon. Mr. K. C. Ramrakha, a Hindu, spoke on the teachings of Islam, its influence in the world and especially in Africa.

Mr. Abdul Aziz Shameem, spoke on the condition of Arabs before the days of Islam and the remarkable change that came to these people after following Hazrat Mohammad s.a.s. Mr. G N. Dean, spoke on the beauties of Islam. Hon. Mrs. Irene Jai Narayan, a Hindu, spoke at length on Islam and especially on the need for human beings to believe in their Creator. Bhai Chaunan Singh, head of the Sikh Temple, spoke on the life of Hazrat Mohammad s.a.s. and his success in spreading Islam. Maulana Ghulam Ahmed spoke on Islam being the religion of the world today and told how the Almighty Allah had saved Kaba from invaders and mentioned that Jerusalem, Bindraben and Ayodhya were all invaded after the coming of Christ, Krishna and Ram.

The Amir, Alhaj Maulana Mohammad Siddique read some passages of Hazrat Mirza Ghulam Ahmad a.s. on the exalted position of Hazrat Mohammad s.a.s. and expanded them.

He thanked all for listening so attentively and ended successfully with silent prayers.

Dinner was served to all. In view of the Hindu and Sikh guests, Fowl Pulau and vegetables were prepared for meal.

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Maulana Mian Abdul Haye reports from Indonesia that the Annual Gathering of Indonesian Jamaats was held on the 26-28th of August 1971, at Tasek Malaya which is one of the oldest Jamaats in that country.

The Gathering was widely announced through the Press Releases that were sent to the newspapers. It was also announced over and over again from the Broadcasting Studios. In addition to all this, handbills were distributed and Posters were pasted on the walls.

The first session of the Jalsa was presided over by the Brigadier Ahmad Suriaminata and the openi g address was delivered by Maulana Mohammad Sadiq, the Raisut Tabligh for Indonesia. He first of all read out the writings of the Promised Messiah, peace be on him, and translated them into the local language.

These writing were in connection with the Jalsas that were arranged by the Promised Messiah himself, and the prayers that he had offered for all those who attended or would attend in the future. Maulana Sadiq, then talked of the great responsibilities that the acceptance of Ahmadiyyat placed on their shoulders. He asked them to give preference to religion over their worldly affairs and said that this was the only way they could acquire peace of mind.

He was followed by the chairman of the session who read out the Message from Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala and Vakilut Tabshir. Maulana Mian Abdul Haye, Maulana Abdul Wahid and Mr. Sukri Burmavi, then, spoke on, "The achievements of the Promised Messiah",

peace be on him, "the blessings of Khilafat and "Ahmadiyyat" respectively.

The second session took place after the Maghrib and Isha prayers. During this session, Maulana Mohyiddin spoke on the death of Jesus Christ. He was followed by Maulana Mohammad Sadiq who explained the concept of prophethood, to the audience and Maulana Abu Bakr Ayyub who spoke on "The perfect Man".

Some of others who addressed that Gathering in various sessions were ; Maulana Q.U. Hafiz, Ch. Mahmud Ahmad Cheema Mr. Dhuni Dehlan, Mr. Yahya Ponto, Maulana Ahmad Nurud Din, Maulana Mahmud Idris Mirza, Mr. Martolo, Mr. Abdur-Rahman, General Secretary of the Mission.

The Khuddamul Ahmadiyya, Ansarullah and Lajna Imaulla also held their meetings during the three days of the Annual Gathering.

Maulana Mian Abdul Haye has requested the readers of the Tahrik-i-Jadid to pray for all those serving Islam in Indonesia.

The formal opening of the Ahmadiyya Hospital, Techiman, Ghana, was performed on the 26th of September 1971. The Paramount Chief of Techiman, twenty other chiefs, District Medical Officer, some Members of Parliament and a large number of other people from various places in Ghana attended the opening ceremony.

Welcoming the audience Maulana B.A. Bashir, Amir and Missionary incharge, Ghana, said that the Jamaat had distinguished itself in the country through its spiritual, moral and educational services to the people. He was glad to note that the people of Ghana appreciated these services very much and did not withhold their admiration whenever there was occasion to express it. In addition to what the jamaat has been doing all along, it has now taken upon itself to open Dispensaries for the physical welfare of all and sundry. He also told the audience that the Jamaat was determined to expand the sphere of service to mankind and everything possible was being done for it.

The Hospital was formaly opened by the Hon. A. A. Manafi Minister for Social Welfare. In his opening Address Hon Manafi paid glowing tributes to the Jamaat and promised every help to the Hospitals being run by the Jamaat.

He was followed by Dr. Bashir Ahmad, who assured the audience of his selfless services without any discrimnination. He said that the doors of the Hospital will always remain open for all the people of all the denominations.

The function was presided over by the Paramount Chief of Tec iman.

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Book Review

BABEE AND BAHAEE RELIGION

It is not enough that you know your religion. You must also know what others believe. That is the only way you know what the true value of your is religion and you can appreciate its beautiful teachings. One of the latest creeds that have been preached in various parts of the world is Bahaee religion.

The book under review is based on a series of articles published in the Review of Religions and two books on the subject of Babee and Bahaeeism ; one by Maulvi Fazl Din and the other by Maulana Abul Ata.

It has been published by the Vakalat-i-Tabshir and is available from the Oriental and Religious Publishing Corporation Ltd., Rabwah Distt. Jhang. Price : three Shillings,

Messages

Following are the messages from Hazrat Khalifatul Masih III and Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala, for the Annual Jalsa of the Ahmadiyya Jamaats in the United States of America held recently. (Editor)

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My Dear Brethren who are dearer to me than my own life,

Assalamu Alaikum wa rahmatullahi wa barakatuhu!

I am exceedingly glad to learn that you have assembled here to spend a few days together, and to hear the Word of Allah and His Prophet. May Allah shower His special blessings and grace upon your gathering in such a manner that when you return from here, you may not return in the same spiritual condition in which you came here, but in an improved one! Spend your time here in remembrance of Allah, in additional prayers and supplications, so that, Allah's unlimited blessings may be showered upon you. Amen!

We should always have in view that the purpose of the advent of the Promised Messiah, peace be on him, is to revive Islam, so that, the nations of the world may be illumined with its light, and mankind bow down before their One Unique God; that the West and the East be delivered from the darkness of disbelief and misguidance, and be enlightened with the light of the sun of truth.

This may appear to be difficult today, but it shall come to pass, for, the Promised Messiah, peace be on him, has said: "The time is near when all the other religions will cease to exist except Islam ..and all weapons will be broken except the Heavenly weapon of Islam, whichs hall never break, nor shall become blunt until it has extirpated the evil of the Anti-Christ. The time is near when the true Unity of God—which even those, living in the desert and unacquainted with any religious teaching, can realize—will spread all over the world, and there shall be no man-devised atonement and no man-made God, and one single act of God will destroy all the devices of the disbelievers—but not with any sword, nor with any gun, but with the light showered upon the soul capable of receiving it... ..Then all that I say now will be realized."

(Ishtihar, Jan. 13, 1897)

God has, by His Grace, enlightened your gifted souls and has shed a light into your pure hearts—a blessing too great to adequately express gratitude for. Through Allah's Grace, we discern that the Day of the Victory and Triumph of Islam is near. To bring it nearer, we are to put forth all possible efforts, and make every kind of sacrifice, under one organization—the Organization of Khilafat. We and our efforts are nothing. But Allah has endued Khilafat with great blessings. Through Khilafat, Allah blesses our humble efforts with His Grace, and produces most satisfactory results thereof.

Our late Spiritual Leader, Hazrat Muslih Maud, Khalifatul-Masih II Allah be pleased with him, says:

Look, we are propagating Islam all the world over. But have you ever pondered how this propagation is being done? It is being done only through the blessings of Khilafat. There is a Centre at which all those who have love of Islam in their hearts, have gathered together, and under it they are making collective efforts for the victory and revival of Islam. Apparently, they appear to be a few individuals, but there has developed among them a power that can accomplish great deeds. Even as, water falls from the sky in drops,

and then the same drops form into streamlets, and then the same streamlets form into a flowing river, we, too, are gaining ever-increasing strength and power .....The reason is only that Allah has blessed us with Khilafat."

(The Alfazl, March 28, 1957)

So establish a deep and personal relation with Khilafat, and cooperate fully with its representatives, so that communal uniformity, unity and harmony may draw Allah's special Grace and Favour.

The Ahmadiyya Community consists of people of all kinds—rich and poor, black and white, easterners as well as westerners. But because of a new bond of fraternity and brotherhood, they are all brothers. The Promised Messiah, peace be on him, says:

"Now a new brotherhood and a new fraternity has been established among you. The previous state of isolation and apathy is gone. Allah has established this Community in which there are all kinds of people—rich, poor, young and old. Hence, it is incumbent upon the poor to respect their rich brothers, and it is incumbent upon the rich to help their poor brothers, and not to look down upon them, for they are their brothers. Although we have different physical fathers, yet our Spiritual Father is one and the same, and we are branches of the same tree." (Malfuzat, Vol. III)

He further says:

"If you wish that God be pleased with you in Heaven, be mutually so united as two brothers born of the same womb." (Kishti Nooh)

So, be always united and endeavor in a body to achieve the Great Objective we have before us. But we cannot succeed in achieving our Purpose without Allah's help and succour; and to win Allah's help, it is essential for us to be highly righteous and always to fear Allah's displeasure, and to bring about a holy change and a righteous transformation in our lives, so that, we may attract Allah's help and succor.

Addressing his followers, the Promised Messiah, peace be on him says:

Many times it has been revealed to me that you should be extremely God-fearing and should act upon the fine points of righteousness, and then God will be with you. It pains me very much to think what I can do to make my Jamaat (Community) take to true righteousness and purity of conduct. I pray so much that, as a result of prayer, I become victim of extreme weakness.....Until one becomes righteous in the eyes of God, one cannot have God's help and succour."

(Alhakm, Vol. III p. 22

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Dear Brethern,

Assalmo Alaikum wa rahmatullahi wa barakatuhu

I am very happy to learn that you are meeting together in your annual conference to see how Islam can progress through you.

Islam can progress through you only if you become Muslims in the true sense. In fact, this is the object for which the Promised Messiah (peace be on him) has been raised amongst us. To throw away hyprocisy and to worship Allah sincerely is what we are called upon to do.

We can become true Muslims only when our thoughts and actions correspond to what the Holy Quran has taught us and the Sunnah of the Holy Prophet (peace and blessings of God be on him) has shown us. So to this end we must turn ourselves. Let us examine our hearts and weed out whatever wrong ideas we find there. Again let us examine our actions to make them in line with the the teachings of the Holy Quran. When we have done this the people around us will themselves be attracted towards Islam and enter its fold.

I earnestly pray that everyone from amongst you may resolve to do so and God Almighty may enable you to work this change in your lives. Amen.

Mirza Mubarak Ahmad, Vakiluttabshir

From the Newspapers

"A New Lord's Prayer"

Daily Times 17.3 61 (Nigeria)

So we are now changing the Bible. And changing the Lord's Prayer. A translation into modern English (Published this week), has been directed by a committee representative of the Protestant churches in this country.

It has already been welcomed by leading church men, including Dr. Ramsey, Archbishop of York, who becomes Archbishop of Canterbury in June.

The Archbishop describes the new-style New Testament as "a great event". He hopes it will be frequently used in churches and homes.

Many Changes

In the rewritten New Testament dramatic changes have been made to many familiar and treasured Bible passages — such as the Sermon on the Mount and the Parables.

Here is the new-look Lord's Prayer The Message is the same, but the words are 1961.

"Our Father in heaven,
Thy name be hallowed;
Thy kingdom come,
Thy will be done,
On earth as in heaven,
Give us today our daily bread,
Forgive us the wrong we have done,
As we have forgiven those who have wronged us,
And do not bring us to the test,
But save us from the evil one".

Thousands of children will hear the new Bible—and, perhaps, the new Prayer — for the first time at Sunday school at the week-end.

A spokesman of The National School Union said last night: "The new Bible will be of immense help to our teachers. Probably its greatest value is the way it can be easily understood by young people".

Christ and Cross

The Evening Post (Newzealand) 28-8-1971.

London—Was Christ already dead when taken down from the Cross? Was He still breathing, still clinically alive, when His body was wrapped in a sheet and placed in the Holy Sepulchre?

Although the Christian religion has steadfastly maintained that Jesus died on the Cross, blood stains on the cloth used to wrap the body contradict the Gospel reports and indicate with some scientific evidence that Christ was still alive when taken from the Cross.

This is the conclusion of the International Foundation for the Holy Shroud of Zurich, which has its British office in London. It maintains that Christ was not indeed dead when He was wrapped in the sheet "because a dead body would not have bled to the extent that the bloodstains on the Shroud indicate." Using the criteria of medical science, the Foundation believes Christ was still alive when He was entombed.

The Foundation—through its president, Kurt Berna, a West German Roman Catholic author—maintains that the stains on the Shroud show that although Christ had apparently stopped breathing on the Cross, His heart was still beating.

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No Heart

If the heart had stopped beating, the bleeding would also have stopped and there would be no stains from fresh blood on the Shroud, according to Herr Berna, "because dead people do not bleed."

Having spent approximately $175,000 to investigate its case, the Swiss organization disagrees with the generally held conclusion that the

Roman centurion's spear brought on the death of Christ.

Herr Berna claims that the spear entered the body at a 29-degree angle, did not cut into the heart but penetrated the lung instead.

The heart was still beating and therefore circulation of the blood was still going on when Christ was placed in the cloth and laid to rest, according to the Holy Shroud Foundation.

Reluctant to make a religious interpretation from these medical data, Herr Berna says he does not want to rule out the possibility that because Christ was alive when brought down from the Cross, the Resurrction therefore never took place, since Jesus might still have been alive when he walked out of the tomb.

The question Herr Berna raises centres around the Holy Shroud in Turin, Italy, one of the Roman Catholic Church's most precious relics. The Shroud's main surface is virtually black, but plainly visible is the outline of a human face and a body that looks as though it were a photographic negative. The body is 5 ft. 10½ inches in length.

Lying in a chapel in the Duomo of Turin. the Shroud is 14ft 4in long and 3ft 9in wide. Wrapped in red silk and kept in a silver chest, the Shroud is on the church's altar which is protected by a sheet of thick plate glass and two grills.

The silver casket has been opened only five times in the last century—the first two in the years 1806 and 1930 on the occasions of the marriges of king Vittorio Emmanuele III and his son Umberto of Savoy. The third occasion in 1933 marked the 1900th anniversary of Christ's death, and it was displayed for three weeks when hundreds of thousands of pilgrims visited the Turin chapel.

In 1946, the casket was opened again after it had been taken and hidden for safety during the Second World War. To check the condition of the Shroud, the chest was opened by a vatican official in front of a group of Benedictine friars in a monastery near Avellino in Southern Italy.

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In Secret

During a secret investigation in June, 1970, by ten papal offlcials including a biologist, a chemist, an archeologist, and an historian, the Shroud was given its fifth exposure.

For three days a thorough examination involving the use of powerful microscopes was undertaken, and several hundred colour photographs were made. Despite its great age, the Shroud is in astonishingly fine condition.

But since the June, 1970, inquiry the Vatican has not revealed any findings or conclusions. And until it does, the question as to whether Christ died while being crucified or whether he was still clinically alive when taken, from the Cross will necessarily remain shrouded in mystery.

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